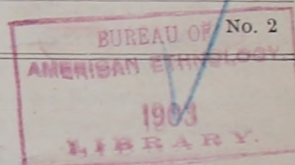


HUMAN CULTURE

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"I WONDER WHAT I AM ANYWAY?"

"All Mind."—*Christian Scientist.*

"All Matter."—*Materialist.*

"About half and half."

—*Physio-Psychologist.*

"Of Divine Origin."—*Theologian.*

"I see traces of the Monkey
in his upper lip."—*Evolutionist.*



"Made by the stars."—*Astrologist.*

"Why, that fellow was once in the
body of a horse. How he
has risen!"—*Theosophist.*

"A positive degenerate. Look at
his ears."—*Degenerationist.*

P. S.—*"I consulted Dr. F. J. Gall and found out."*

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MENTAL ACTIVITIES PHOTOGRAPHED

(Continued from last month.)

I next took up the faculty of Destructiveness. I had long been aware that this mental element played a very important part in human life. It is a faculty worthy of the most serious consideration of the reformer, psychologist and physician, as well as of the phrenologist. This is so because it is the only faculty by means of which the human race can manifest any temper, and temper is a very important thing to deal with in all departments of life. But much more important than this is the fact that it is the very center of all hatred, cruelty and force. No savagery without it; no dangerous animal without it; no vicious child without it. When properly balanced by the other faculties, it simply gives force.

It is easily located. Press the tips of the ears against the sidehead and you will be upon the external location of it.

Were you ever angry? Did you ever feel like *smashing* something? Then you've got it.

Now I know the faculty so well that I can call it into action quickly. In fact, I have enough of it to *enjoy* getting under it once in awhile.

I have watched it in action for years in men, women and children. It is a very powerful faculty—if blind force is powerful. It is not a graceful faculty. It *drives* one along in his walk. It is not a facial beautifier either—unless the face of a bulldog is beautiful.

I would not advise one to stay under it more than seven minutes. It might poison his blood, according to the latest researches in physio-psycholgy.

When I let it loose I began to feel my muscles contract, hands close in a clinch, arms get into a striking, hurling position, brows lower, lips turn down, jaws set, eyes gleam and whole body feel charged with dynamite. When I got fully under it, the camera ticked and here is the picture.

It is certainly wonderful that a single faculty can have so much power over the body, particularly the muscles (but then it is the chief muscle-maker).

Thousands are today talking about the relation between mind and body. You will never get at it, ladies and gentlemen, till you study the primitive mental faculties one by one and how they *build, influence and operate* different parts of the body.

From Destructiveness to Spirituality is a long leap in the realm of mental activity. These two faculties are diametrically opposite. One is force and the other is feeling; one projective, the other receptive; one all action and the other all stillness.

To mentally subside from a vigorous action of Destructiveness and take on the influence of Spirituality is like entering the calm after a cyclone. It was very pleasant. How



Under Destructiveness.

few realize the *many* possibilities of *mind* enjoyment.

Under Destructiveness the muscles are in a state of positive contraction. Under Spirituality they are in a state of positive relaxation. Right here is a fact in the making of bodily texture that is very suggestive. It would be an absolute impossibility for two people to have the same quality of body if one had Destructiveness dominant and the other Spirituality.

In leaving one and getting under the other I felt my muscular system subside; will took a back seat; the jaws relaxed; the eyes began to open and the eyebrows rise; I felt both humble and faithful; I wanted to look up and yet not in any self-important way.

Spirituality is the faculty of faith. It believes there is a great spiritual world around about us and a spiritual Creator somewhere. It looks up with faith, therefore. When fully under the benign influence one feels exceedingly *calm, light* and susceptible to the finest forces and influences.

Study the attitude of my body under each of these two

*Under Spirituality.*

faculties; what a striking contrast! The facial expression is just as marked. The human body is a wonderful organism. Consider the many diverse mental activities it is capable of expressing. The whole gamut of human emotions are one by one vividly expressed by it. We are sure that we have discovered the true relation between mind and body. We have found the science of facial expression and muscular action.

The change from one faculty to another is highly interesting and very suggestive. It shows the possibility in the human mind of change for the purpose of forgetting, breaking up moods, rest, recreation and the cure of mental diseases. Nearly all mental diseases and many physical ones are caused by extreme action of a single faculty along a single line. Excess always produces some degree of disease; morbid moods are excessive action of certain faculties. If mankind knew that they could call into action faculty after faculty and break up any mood or mental state they may be in,

they would save themselves a great deal of trouble and often their lives. The mind is capable of forty-two specific changes. That is, it may be placed in forty-two fundamentally different attitudes. When one is under an individual faculty like Cautiousness he is in a fear state; when under Approbativeness he is in a sensitive state; when under Destructiveness he is in a forceful or vicious state; under Mirthfulness he is in a mirthful state. If one understood himself properly he could break up any unpleasant, despondent, fearful or sensitive mood in a few minutes.

The time will come when the physician will put one under the influence of the right faculty to break up a mood and cure a specific mental and physical state.

(Continued next month.)

A Century Behind.

Psychologists as a rule are a century behind.

New-Thoughters as a rule are a century behind.

Christian Scientists as a rule are a century behind.

All who do not know the forty-two elements of their own being are a century behind.

Wake up!

Don't imagine yourselves progressive and advanced when you are a *century* behind.

Come up to date.

Keep up to date.

Get out of the darkness of the eighteenth century.

The Danger of Generalology.

Some phrenologists, in trying to avoid "bumpology" fall into "generalology." It is doubtful which is the more unscientific, dangerous and unreliable.

Is a general knowledge of anatomy enough to equip one for safe surgery?

Is a general knowledge of geography enough to equip one for safe navigation?

Scientific phrenology necessitates just as individual a study of the brain and head as anatomy does of the body. Imagine the scientific skill of a surgeon who could not localize a single artery, vein, bone or organ of the body. Why not use a little common sense and be consistent. Some people forget that every whole is made up of segments, parts, fractions or organs. It is completely self-evident that to know the whole accurately is to know *each part of it*. Generalology is just as unreliable as bumpology. We are not ashamed to be *individually exact* in our study of the human mind, brain, face and body. All general observations, examinations and measurements are necessarily empirical and dangerous. A phrenologist has just as much right to be accurate, scientific and skillful as any one else.

What Mental Culture Is.

Mental culture is acquisition. No knowledge, no culture. One must precede the other. All acquisition is primary culture.

Mental culture is training. The effort to acquire is training. Indefinite and incomplete, 'tis true, but training. It causes co-operation and concentration of faculties. This results in habit.

Habit is tendency to do the same thing again involuntarily. Acquisition, training and habit cause growth.

Growth of mind is always particular growth. That is, it is growth of faculty. Mind never grows in general. It does not grow all over at the same time. It grows in that part that is specially used.

Mind growth is a very complex subject. It is just as complex as physical growth. Why? Because mind is complex in its make-up.

It may be one-sided growth—too one-sided. This is often true of both mind and body. Then we have narrow-gauged, one-sided men and women.

The best mental culture includes the education, training and growth of every mental faculty. How many mental faculties are there? Forty-two, at least. What is a mental faculty? An individual instinct or power with an individual function.

Mental culture, then, is the education, training and correlation of all the mental faculties.

Can it be reduced to a science? Yes, it may become strictly scientific when the mental elements are all thoroughly understood. Otherwise it will be hit or miss.

How far may it be carried? There seems to be no limit but time and physical vitality. If all the vital forces now worse than wasted in intemperance, the use of tobacco, nervousness and debauchery, were applied to mental culture, the human race would double its mind, health, happiness and production.

Let all who have an abundance of vitality use it in mental culture. There are many who might double their mental power by a wise use of their natural vitality. Make strong, calm, systematic effort in attention, concentration, classification, construction and expression, and you will develop and train your mind to a surprising degree. Those who are weak in physical vitality should immediately proceed to increase it so that they may attain the highest degree of mental culture.

Strike the Keynote.

Always strike the keynote in dealing with others. You can if you will but study the notes of which the mind is composed and learn to read these as developed in men, women and children.

The keynote of one man's mind may be Acquisitiveness, and of another Benevolence. Strike the keynote and you will always get a full response.

What is Your Biggest Mental Window.

This is an all-important question. Your health, success, longevity and happiness chiefly depend upon it.

Remember, there are forty-two windows to the mind. In nearly every case some of the windows are much larger than the others.

God pity the man whose biggest mental window is Cautiousness. If he looks out upon life chiefly through this lens he will see DARKNESS, DANGER, DEFEAT and DEATH.

We can well envy the man whose biggest mental window is Hope. To him life is a song. The sun shines every day in the year and every month is a June. He looks out through this bright colored lens and sees HOPE, HAPPINESS and HEAVEN.

God bless the man with a big, mirthful window. May there be many more mirth-windowed men like Ward, Nye, Burdette and Twain.

Thrice pity the man, woman or child with the mental window of Approbativeness too big. They see without in great shining letters the words RIVALRY, ENVY and JEALOUSY.

The man whose biggest window is Acquisitiveness sees BUSINESS in everything. In his dreams everything turns to MONEY. When he becomes insane he becomes rich—a MILLIONAIRE in his MIND.

Let us open wide all of our mental windows and see all things and EVERYTHING EQUALLY, nor magnify nor minify the different departments of life but see the lower and the higher, the material and spiritual, the human and divine.

Where Dreams Come From.

Mental phenomena becomes simple knowledge when the elements of mind are clearly understood. Dreams may be spotted. Particular dreams have particular sources.

Dreams of falling, drowning, and danger come from the mental element of Cautiousness. Dreams of defeat, being turned down, jealousy, fame and applause come straight from the element of Approbativeness. Sexual, sensuous, immoral dreams spring as directly from the mind element of Amativeness as heat from the sun. Dreams of fighting, quarreling, shooting, war and murder come from Combativeness and Destructiveness, particularly the latter. Dreams of beauty, splendor and art galleries are the product of the element of Ideality. Dreams of grand scenes in the country have their origin in the faculty of Sublimity.

Visions that come in dreams have their origin in the faculty of Spirituality.

Let all study the constitution of the human mind element by element and they can get at the sources of mental phenomena in the most specific sense.



David B. Hill.

THE STUDY OF CLASSES.

(Continued from last month.)

There are two very distinct types of human beings that may be known by their head formations. One is the Commanding Class; the other the Social Class. They are radically different in disposition. In fact almost opposites. They are *constitutionally* so. In other words they are so by virtue of their hereditary mental formations.

All natural classes can be gotten at by a study of mental formation. When one has a predominance of a group or combination of faculties he belongs to a class. The versatility of human nature has not been clearly recognized and can only be understood by a thorough knowledge of the elements of which it is composed, which permits the versatility. Being a compound of a number of individual instincts or mental elements permits some of these to be inherited in a stronger degree than others, which is the beginning of a mental type. A number of similar types constitute a class.

The two classes we have selected for study this month are decidedly interesting. A full knowledge of the dominant elements that constitute these classes affords one a big foundation for thought and the study of Sociology. To get at the social, political and industrial questions of the day in any other way than by a thorough study of the original and fundamental elements of human nature is simply to guess, theorize and speculate.



Strong Social Faculties.

The Social Class have predominant the elements of Amativeness, Conjugal Love, Parental Love, Friendship and Inhabitiveness. These are the mental elements that directly equip one to associate with his kind. Without these one would have no *desire* whatever for *association*.

Amativeness is attracted to the opposite sex.

Conjugal Love is attracted to *one* of these.

Parental Love is attracted to children.

Friendship is attracted to both sexes.

These make man a social being and fit him fundamentally for the duties of marriage, parentage and social intercourse. Add the instinct of Inhabitiveness to these and one will like to locate, build a home and entertain his friends *at home*.

These elements are all located in the occipital lobes of the brain, including the cerebellum. When dominant in the mental make-up the whole backhead will be very full, wide and round. When all are weak the whole backhead will be narrow, small and nearly perpendicular. Then one will not wish to mingle closely with others. He will prefer an independent, isolated, unsocial, unmarried life. General Kitchener has this kind of backhead and is unmarried and typically represents the Commanding Class. Governor Bailey, of Kansas, who has refused two thousand offers of marriage, has a neutral degree of the social faculties as clearly shown by the development of his backhead.

We have selected David Hill as a strong type of the Commanding Class and a neutral degree of the social. Observe his backhead. He is a bachelor and while a man of fine intellectual ability and a great politician, is defective in the warm, friendly, lovable, magnetic part of his nature. He is



not one who will arouse enthusiasm. No human being can be popular without a strong degree of the social elements. A great deal of what is called "magnetism" comes from these faculties. The crown of the head of Mr. Hill is highly developed, showing strong ambitious, selfish and commanding qualities. He likes to command and does command. When both the crown and back head are highly developed one will be a popular leader like James G. Blaine, if he has a good intellect.

The three faculties that give the desire to command are Self-esteem, Firmness and Approbateness. These chiefly build the crown of the head. When relatively too large, one will be domineering, egotistical, ostentatious and vain.

There is a marked difference in the physiognomy of the two classes. The Social Class have fuller lips, rounder eyes, fatter chins and more curves in head, face and body.

The Commanding Class have stiffer lips, longer eyes, firmer chins and show more straight lines throughout the whole physical formation.

"He that hath eyes to see, let him see."

(Continued next month.)

Nobody's Theory.

Phrenology is nobody's theory. It is not any more a theory than anatomy is a theory. Nobody has a monopoly on it, either. It is just as much a fact as the human race, and just as free to be used by everybody as the air.

Mental Training.

BY ARCHIBALD ALSTON.

Training, be it remembered, is part of the equation of achievement; ability and opportunity are the rest of it. The error very commonly fallen into, is to put stress on the latter two-thirds and then ignore the first. This is done unthinkingly, chiefly because there arises failure to appreciate the significant part that training plays. It is an important part, for nobody accomplishes difficult work until adequately trained. The geniuses of the past all give evidence to this. Beethoven produced meritorious music at twenty, but it is incomparably inferior to his productions of twenty-five years later. During the interval, his genius unfolded through his exhaustive study of music and what he produced. Sir John Herschel had a university education, but the training derived from his observations and researches during the next generation, were what equipped him for his brilliant achievements when fifty. These men, and it may be emphasized, had ability and became possessed of knowledge, but at the same time they acquired a training which enabled them to use both.

It is a mistaken notion that training ceases when one has left the high school, the college or the university; for in reality all subsequent work is simply preparation for work that still lies before one. It is, however, very urgent—indeed, it is vital, that great attention be given preliminary training before entering a vocation or a profession. The school studies to be taken up should be selected with definite end in view, with a careful weeding out of subjects which have a lesser value for the particular work, giving weight to those which bring about the adequate training, and which at the same time give recognition to the claims of culture. And on this particular, the demands of modern life have wrought great changes in the curricula of colleges and universities. Half a century ago—indeed, in more recent times—Latin and Greek were still considered indispensable in an education. Now, the inutility of them both as a means of mental training and as knowledge is generally recognized. Greek is no longer insisted upon, unless a strictly classical profession is gone into. Latin requirements each year become less and less. Into the place of these, Science has rightly come as the real purposeful knowledge; and as mental discipline for habits of accurate observation, the cultivation of memory, and the unfolding of reason—that highest mental power—into the ways of clear and independent thinking.

Science, then, is entitled to the larger part in the basis of one's training, for the claims of physics, chemistry and biology cannot be ignored. These and their kindred sciences have relevant, immediate bearing on modern conditions—conditions which are ever changing, and to which there must be corresponding adjustments, involving knowledge and training that must be at once adequate and effectual.

Self-Culture.

H. S. DRIESLEIN.

Can one estimate the value of a good, loving, and intelligent mother's guidance to a child during the formative period of its life? We may have an idea of such an influence but at the best it could be only a vague one, its scope being incomprehensible. Only those who have had such guidance can appreciate its value, and even they cannot fully do so, for their appreciation is based on comparison and they themselves have no definite knowledge of what their lives might have been without such loving care and direction.

It is almost as difficult to understand the joy, enthusiasm, and faith that fills the soul of him or her who has been lifted up from a life of miserable existence or saved from an early grave by some system of physical culture that had given them a new lease of life. Converse with a young man who is an athlete, through whose veins freely courses pure warm blood, whose muscles are as strong as steel, but who was once puny and sickly, and almost unmanly. Note his enthusiasm, his interest in athletics, the gratitude that fills his heart toward him who so wisely directed his efforts, and the faith that he has in that system of physical culture that developed him into the light-hearted, strong, vigorous, and magnificent fellow he is. If, perchance, you have sometime in your life passed through a similar experience you are able to sympathize with him and appreciate his enthusiasm; otherwise, you class him as a crank.

To most people it is even more difficult to understand that a knowledge of Phrenology is as valuable and as necessary for the proper development of the average young man and woman when they are just maturing and beginning to assume the responsibilities of life as is the loving guidance of a good mother during their more tender years. That which the gymnasium and proper training under an efficient instructor of physical culture is capable of doing toward developing our young manhood and womanhood physically, is surpassed by the beneficial results obtained from proper instruction in the science of Phrenology in the way of development and broadening their minds.

The gymnasium and physical training is now a recognized factor in fitting our young men and women to hold important positions in life without breaking down under the strain of the manifold and strenuous duties resultant of modern civilization. The science of Phrenology, though as yet not so widely recognized, is even a greater factor, in that it reveals the weaknesses in a person's mental make-up, thus affording opportunity for special effort to be made in cultivating and strengthening certain faculties that require development. This seems almost incredible, but it is true, as I can substantiate from personal experience.

When I had reached my twenty-first birthday, about six years ago, I was far from being happy, for I realized that

I did not appreciate the responsibilities of life that confronted me, and that I was not strong enough in character to assume them. I knew I was reckless, excitable, and careless, for I had always been censured on account of this condition. I was also suffering greatly from impaired health and subject to melancholy. Doctors and medicine helped me but little and I was in despair. But help came from an unexpected source, and that was the science of Phrenology.

An examination revealed the fact that certain of my faculties were weak and required cultivation, and I learned that my condition was due principally to lack of Caution, Hope, Self Esteem, Order, and Continuity and a perverted state of other faculties, all of which accounted for my lack of self-control.

I was somewhat discouraged at first, as I at once recognized the fact that Phrenology was a very deep study. However, realizing how much was at stake, I determined I would investigate its truths. Naturally possessing a large faculty of Human Nature, the study interested me at once and with interest came enlightenment, then joy and enthusiasm with a determination that I would persistently develop those faculties which were weak and restrain those which were strong, but perverted.

Fortunately I was blessed with a good intellect and a strong faculty of firmness. I determined I would pay particular attention to developing Cautiousness, Hope, Order, and Continuity in the order given. To develop Cautiousness I knew all I had to do was to be cautious, but to one who had always been reckless this was pretty hard to do. However, whenever I caught myself doing anything that bordered on recklessness, even though I could see no danger in it, I resolutely refrained from doing it. My pride had been a little hurt the first day I had met the Professor and he made the examination, for he had told me he could not trust my judgment, as I lacked prudence. On learning why I lacked prudence, I made up my mind that I would develop Cautiousness until he should change his mind. Hence, I did not let a chance go by to exercise caution, endeavoring all the time to make myself see danger where I felt convinced in my own mind there was none, even to the extent of standing on the curb calling myself an "old woman" until any teams or cars had passed by that could possibly "grind me beneath the wheels." It wasn't so very long before I had the satisfaction of receiving a warning from the Professor not to develop Cautiousness *too* much.

I found more difficulty in developing the faculty of Hope, as I had so long looked on the dark side of life. It took no little effort to put away all gloomy thoughts. The saying of the old German, that "You can't put a ding into a ding when dat ding is phull," helped me not a little, as I kept constantly recalling it to my mind whenever I felt blue and despondent. Then I would resolutely crowd all gloomy thoughts out by trying to look on the bright side of life. If the present was so dark I could see no light, I would let my mind dwell on all the happy events that had occurred in my

past life. Thus I gained new hope, and now have a strong development of that faculty, and with new hope and prudence came better health.

During this time I was cultivating my faculty of Order, by being neat in my appearance and keeping my room in order. Bad habits are hard to break and good ones more difficult to form, but persistent effort gained the victory.

This persistency was what was necessary in the cultivation of Continuity, or stick-to-it-ness, as it is sometimes called, and I further developed that faculty by resolutely completing one daily task before starting another one.

During this time I did little toward the special development of Self Esteem other than refraining from doing anything I considered beneath me, as I felt confident that when I had gained self-control and was making material progress I would naturally gain confidence and have a higher opinion of myself and what I could do. I am satisfied that I was right in pursuing this course, for without an effort that faculty has been greatly developed.

In addition to developing the faculties mentioned in the foregoing, I have successfully cultivated the faculties of Causality, Human Nature, Conscientiousness, Veneration, Ideality, and thus enriched myself greatly.

It is impossible for me to explain all that I owe to the science of Phrenology, for how much I myself cannot tell. It is sufficient to say that I am now enjoying perfect health and I sincerely believe there is not a young man in this great city who lives as happy a life as I do.

Our Castles of Clay.

ROLAND MILLER.

How many or how few of mankind stop to think of, or wonder at, that receptacle wherein reposes the soul?

How many or how few consider its complex composition, its marvelous construction, and the delicacy of adjustment of which it is susceptible?

Modern chemistry has shown that the human body has about fourteen elements which go to make up its composition of bone, muscle, fat, blood, nerves, brain, etc. To know of these subjects in their entirety and those directly inter-related and inter-dependent, one would have to follow many branches of scientific study which explore the field, as Physiology, Hygiene, Dietetics, Anatomy, Histology, Osteology, Myology, and an almost limitless number of other ologies, but for those who are either unable or indisposed to follow these deeper lines of thought and knowledge, how are they to learn of the care and development of that instrument of material expression?

The basic principles are simple enough if one will but know them and act upon such knowledge.

The importance of "a sound mind in a sound body" has, of late years, come to be recognized as of more consequence

than ever before, as is evidenced by the tendency of all classes of society to out-door sports, gymnasiums, the important place allotted to literature on the subject by the leading newspapers and different periodicals, the number of magazines devoted exclusively to such subjects, and the tendency of the people in general.

And too much can not be said in favor of a sound physical organism and that buoyancy of health and spirit which should be the birthright of all mankind. It is possible that all can enjoy good health and a sound physique if they will but give the subject a small amount of conscientious thought and a little care, and surely such a vital question should be one of paramount importance.

We all know too well the disagreeable features of invalidism and should endeavor to inspire all so inclined with that vivacity and vitality which is so important to happiness and success. There are many who are dragging out a miserable existence in sickness, disease and poverty of thought, from no other cause than a lack of the common-sense methods of how to be well and how to remain so, and these poor mortals do not know much of beauty, sunshine, happiness, and all else that life holds dear, they miss, just because they do not enjoy good, bounding, exhilarating health.

Now, as to the methods of obtaining this priceless treasure:

The feature that is of most importance is the proper attitude of mind toward oneself, and then toward the outside world. One should, first of all, determine to enjoy everything about him to the utmost, not to let the little trials of every-day life appear as mountains of trouble, and even though things about one are not exactly what one wants, make the most of what there is.

Next determine to have perfect health and let there be no alternative. Stick to this one point until you have what you want, and know that the treasure is yours permanently.

So far for the mental side, let us now consider the material side.

If one is ill, especially if chronically so, the first thing to do is to go off by oneself and think the matter over candidly, thoroughly and conscientiously, determine what your trouble is, to the best of your ability, and rely upon your own judgment, which must not be biased by old fogyisms and the conventional thought of others.

When you have decided upon what you think is your trouble, and no one should know better than you, discover the cause and set about to *remove* the cause, not to hide it. And right here let it be said that the system of drugging which many people follow as a cure of complaints of all kinds, is not a remedy, but a postponement of the effects.

Learn to live in accord with Nature, learn of Nature and Nature's ways, and you will find them the safest and surest guides.

Sunshine is one of the greatest of Nature's blessings; see how the plants and the flowers, the bright fruits and the golden grains strive and yearn towards it. Learn of its

many benefits, and if possible, expose the entire body to its rays daily. Then let there be sunshine within as well as without; act cheery, bright, gay and have a kind word and manner.

Next, and perhaps the most important of all, is the air we breathe. Man may live many days, weeks, or a month without food, almost as long without water, and sleep may be missed a long time, but when we cease to breathe we also cease to live, for we can do without air but a minute or two. Therefore, one can see of what great importance it is.

Cultivate the power to inhale great draughts of pure, live air; live where the air is fresh and abundant, and sleep only in a room well ventilated. Develop a taste for that crisp, fresh air which abounds in the early morning hours. Walk much in the open and breathe deeply, diaphragmatically.

Physical culture should have a place in the routine of every life. By that is not meant the training of the athlete, pugilist, nor strong man, but that daily systematic exercise which rounds out and fills in the fine physique and cleanses the tissues by an abundance of pure blood well circulated, gives a zest to the whole being, and makes the organs perform their functions easier and better.

Let the laws of hygiene be a guide; keep clean; eat moderately of nourishing foods, and secure an abundance of sound, refreshing sleep.

As a stimulus to the continuance, and a more thorough knowledge of the inside workings of these simple principles, one should secure copies of some of the magazines which treat of similar subjects, and selecting advice from their pages that is applicable to one's case, use it for their betterment.

Last, but not least, secure some means of occupation that is interesting, absorbing, that will give pleasure and direct the attention away from self and to the pleasure or benefit of others.

Have an ambition to be somebody, something, decide to be a superb, perfect man or woman, and let the little battles and struggles of life only help to develop rather than discourage. Learn of the care and importance of your Castles of Clay, and make them a perfect mirror of the soul that dwells within.

41 to 1.

Shall the tail wag the dog?

Shall one whip forty-one?

What say you, ladies and gentlemen?

It is up to you.

Shall you let Amativeness (1) down the other (41) elements of yourself?

Shall you?

Then you believe in the tail wagging the dog.

How to Aid Digestion.

Talk to your stomach.

Cheer it up.

Pat it on the back.

Some stomachs need coaxing.

Tell it a funny anecdote; it enjoys a good laugh once in a while as well as the rest of you.

We know of stomachs that have not enough self-confidence.

Many a stomach needs encouragement.

Tell it in large, strong words that it can *digest anything*.

Don't rob it by taking nearly all the blood to the brain to think with after eating.

Let it be engineer for about one hour after a full meal and run things as it pleases.

Tell it to go ahead and do the business up completely.

Don't whip it up with stimulants, but cheer it, encourage it, give it confidence and a front seat, and you will be surprised at its youthful vigor.

Cutting the Mind to Pieces.

Poor, outraged mind! Your lot is a hard one indeed. You have our sympathy. We have seen bodies cut to pieces—and always to the disadvantage of the body. A body is an organism and needs all of its members. A whole body is better than a half body most any time.

We think a whole mind is better than a piece, too.

The current custom is to cut the mind into "conscious" and "subconscious" minds, or "objective" and "subjective." Some cut it into three—mind, soul, spirit. Theosophists go further still and cut it up into seven pieces.

What's the use? It cannot be done. Nothing is so indissolubly organized as the mind. It is incomparable. An *organized* intelligence is the better name for it. Plural in *structure* but not in *number*.

All this mind confusion is possible only because of unacquaintance with the *constitution* of it. Then, too, those who have minds in which the faculties of Ideality and Spirituality predominate will revel in the most fanciful theories concerning their own minds. The most needful thing to-day in the study of mind is good perceptive faculties and a little common sense.

Oh, yes, we are very well aware that everything is not yet known about the mind, but we are just as well aware that there is vastly more in one of the faculties discovered by Gall than one in a million realizes. We have been through the mazy, mysticism period of life, and sympathize with those not yet through. It took us eight years, too. Study the mind element by element, and you will get something substantial.

The Tide Has Turned.

We take from "*Scientific Phrenology*," by Bernard Hol-
lander, M. D., the extract below. It shows that the tide
has turned and that Sir Alfred Russel Wallace was right
in the following prediction: "In the coming century
Phrenology will surely attain general acceptance."

"In 'The Mental Functions of the Brain' I have adduced a
mass of evidence, including 800 cases with post-mortem rec-
ords of limited brain lesions, all confirmatory of our local-
izations, and the whole taken from the records of opponents
of the theory before us. In this volume I have laid stress
on the strictly phrenological method—of observing special
parts of the brain, distinct lobes and convolutions, and com-
paring their size to the development of the rest of the brain
—which, if applied in conjunction with a study of the mental
characteristics of our fellow-beings, would enable us to make
observations by the million. This method, which was con-
sidered unscientific, and hence shunned, for a long time, has
found favor with scientists, since the author's first papers
on a scientific phrenology were published in 1886, and was
for the first time advocated publicly last year by Dr. Cun-
ningham, Professor of Anatomy in Dublin University, in
his Presidential address to the Anthropological Section of
the British Association at their meeting in Glasgow. Dr.
Cunningham was upheld by Sir William Turner, Professor
of Anatomy of Edinburgh University and President of the
General Medical Council, who, like Sir Samuel Wilks, the
ex-President of the College of Physicians, and the late Sir
James Paget, besides others with whom I have not come in
contact, have always kept an open mind on this subject. In
Germany, Dr. Landois, Professor of Physiology at Griefs-
wald, has been long urging a reinvestigation of Gall's doc-
trine; Dr. R. Sommer, Professor of Clinical Psychiatry at
Giessen, recommends it, not dogmatically, but as a working
hypothesis; and the Swiss Professor of Physiology, Dr. Von
Bunge, in his text-book just published, acts as pioneer in
devoting two chapters to a rehabilitation of Gall; Dr. Mo-
bius, of Leipsic, has published several books on the same
subject, and, quite lately, the renowned Professor of Psychi-
atry in the University of Vienna, Dr. R. Von Krafft-Ebing,
has joined in the defense of this great discovery."

Health.

Success.

Cheerfulness.

Self-control.

Power.

Magnetism.

Progress.

Happiness.

Each and all depend upon the RIGHT MENTAL FOR-
MATION.

The Importance of Being in Earnest.

BY PROF. ALLEN HADDOCK,

Editor of *Human Nature*, San Francisco, California.

Phrenologists, above all men, should be in earnest. The
namby-pamby phrenologist who tries to please by flattery is
neither earnest nor sincere.

The faker who mixes phrenology with palmistry, astrolo-
gy, and by horoscope—I mean horoscope—pretends to
tell the past, present and future, is a pest and a disgrace to
phrenology.

The world—the prejudiced and unthinking portion of it,
anyway—fails to discriminate between a science and the
faker, but condemns both.

Let us be sincere, and acknowledge the fact that there is
a widespread prejudice against phrenology. True, this
prejudice is the result of ignorance, but it exists as an inheri-
tance from medical bigots, who never understood the prin-
ciples of Gall's philosophy.

The world is full of great truths, which some men despise
because they have not examined them, and they won't exam-
ine because they despise them.

In the face of medical bigotry and academic conceit, does
it not behoove phrenologists to be earnest, sincere, patient,
persevering, and also enthusiastic?

I know many phrenologists in the United Kingdom and
in America who are all this; and who, by their religious de-
votion to phrenology, and through their great self-sacrifices,
are an honor to the science. They are earnest men and
women.

The world admires an earnest man, whatever be his call-
ing. If a phrenologist be not in earnest, he had better quit
before he freezes to death.

If ever there was a time since the days of the immortal
Gall when phrenologists ought to be in earnest, and thus
make themselves felt, it is now.

The thinking world is waking up to the glories of our
great science. As people are becoming better informed, the
prejudice that has hovered around phrenology like a black
cloud obstructing the light from the sun, is fast passing
away, thanks to the endeavors of earnest phrenologists.—The
Phrenological Annual.

When You Are Conquered.

You are never conquered until you think you are. The
moment you believe yourself to be conquered you *are* con-
quered even though success is within your grasp; all of
which means that no person and no power can conquer a
man; that he is only conquered when he conquers him-
self. Strange, is it not, that one's own destiny should lie
in his own hands and that no outside power can cheat him
out of it?—Freedom.

The Man From Posy.

Written especially for Human Culture by Harriet T. Jones.

Mornin' to yer, Perfesser,
Ise jus kim from Posytown,
Fer ter git my head examined
An' the bumps all jotted down;
Kez' 'Riar's allus beggin' me
Ter leave the farm some day,
An' ter study up for sumpin'
Insted o' making' hay.
So feel my head an' tell me
If it pleases me or not,
Fer I 'low some bumps is pinte
An some I haven't got.
Jes let me know by Natur,
What I'se cut out to be,
A lawyer, priest or doctor,
Or Mister in Chance Siree.

Mout be you'll say a teacher,
Then I'd cut a hickory gad
An' use it mighty lively
On every lazy lad;
An 'Riar she would help me
In grammer'n the likes o' that:
But meself is good in spellin, Sir,
Words like Je-hos-i-fat.

But if you say a doctor,
Surely it mus' be so,
Then I'll get the biggest pill-bags
An' a critter that could go.
I'd 'commerdate the rich an' poor,
Feel their pulses, smell their breath,
An' thim folks that wanted pizen—
I'd physic nigh ter death.

But make me out a preacher
If possibly yer can,
I'se achin' fer to tell some folks
How to treat their fellerman.
An' to thim who on a Sunday
Make their prayer a mile in length,
I'd advise them ter, on week days,
Get some truths o' Spirit strength.

I'd pint thim ter that Man of Old
What's found in Holy Writ
That he who prays just ter be seen
Is a whoopin' hypocrit.
And never mind the price, Sir,
Fer in these breeches brown

I'se got the biggest wallet
That iver struck this town.

So feel me in a hurry,
'Riar must know this day,
Mus' I allus be a farmin'
An' a makin o' the hay?

The professor stroked his whisker
And with a courteous air
Arose, and felt that cranium;
Then said: "In my judgment fair
The faculties most needed for the life-work you'd prepare
Are by no means deficient anywhere.
I'll begin with Spirituality—It is large, I do declare;
Your love and sense of justice is 'way beyond compare:
And Hope would always keep you from sorrow and despair.
Continuity would develop quite rapidly with care,
And with an education your Language would be rare;
Enough Destructiveness and courage to beard the lion in
his lair.

Veneration and love for home-ties are your anchors every-
where.

Self Esteem looms up before me and will hold you in her
throes,
While Combativeness will aid you to master all your foes;
Benevolence is larger than the average—'tis your gain;
Not much jealousy nor envy—you would give no being
pain.

All the rest I'll put in writing—
Just a little more I'd say:
You would make a first-class preacher,
Leave the farm and making hay."

Years ago that man from Posey
Wisely learned what he could do;
Now he holds degrees of honor
In a University.

A Change of Mind.

A change of mind worthy of its name is a change of formation. No other is reliable. Mental culture, hypnotism, Christian Science and kindred teachings are as a rule very superficial in effect. Genuine cultivation that results in growth of faculty and change of brain and skull is incomparably better. Let us make a change in the *mental structure* of one and then we can depend upon it. We have seen thousands of men and women fool themselves by supposition, imagination and faith. Nothing is genuine in the way of culture that does not result in *growth* of both brain and mind,

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ARTICLES NOT CREDITED ARE THE EDITOR'S.

MAKE THEM DEFEND THEIR OWN IGNORANCE.

All who do not see and use phrenology should be unutterably ashamed of themselves. It is simply and wholly a science of human nature as human nature is in all men, women and children. Those who ridicule it, ridicule the Creator's own productions. Those who are ashamed of it are ashamed of themselves, their children, kindred and the whole race. A child is merely a piece of phrenology; so is a woman and so is a man.

Who can have any reasonable excuse for not knowing a child?

Why should any one be prejudiced against himself, family and race?

If we exist at all, phrenology exists. Remember that it is nothing but a knowledge of human nature *as it is*.

ALL SHOULD BE HELD ACCOUNTABLE for their ignorance of themselves, children, and all others they have to deal with.

If you are opposed to phrenology you are opposed to God and all mankind.

Clear.

Very clear.

Exceedingly clear.

Clearer than noonday—scientific phrenology makes child nature, woman nature and man nature.

Hindrances to Success.

All of our study of human nature more and more nearly emphasizes the fact that the hindrances to human success are chiefly within one. With few exceptions circumstances are insignificant. Many will doubt this at first glance. It is possible to be hindered by accidental injuries. At the same time when we consider the case of Helen Keller we highly realize the possibilities within one. We would advise all to search self for their hindrances to success. They will find them in some defective judgment or courage, or will or imagination or concentration. It is specifically in some under large or over large faculty. This is invariably true. If one is deficient in the faculty of Acquisitiveness he does not like to save and therefore is thriftless. His hindrance to success may be specifically in this faculty. Another is defective in the faculty of character reading, called Human Nature, and fails to use sufficient tact for success. Another is too large in the faculty of Cautiousness and is therefore timid and cowardly and hesitates because of his fears. Another is excessively developed in Approbativeness and either strives too hard or permits himself to be flattered into all kinds of unwise effort and expenditure. These are indications of the deficiencies of human beings so far as they relate to success. Give two individuals by nature the same degree of intellect and let one be deficient in three faculties—Combativeness, Self-esteem and Human Nature—and the other highly developed in these and the difference between the success of those two men will be marvelous. One may rise to the highest position in his chosen line and the other be a veritable fourth-rate subordinate. Yet both have the same degree of intellectual talent. The hindrances to human success then may be found in the mental make-ups of practically all who fail to make positive successes.

What Strings One Up.

Some people are "high strung." They are endowed with a strong degree—a dominant degree—of the high-stringers—Approbativeness, Cautiousness and Conscientiousness—sensitiveness, fear and conscience. These are emphatically the high stringers.

No man, no woman, no child in any country can be high strung without a strong degree of one or more of these three mind elements. They string the nerves up to a high tension, even to that height that they will snap.

Remember this, reader, and also remember that these three faculties are only three forty-seconds of your whole self, and don't let them down all the rest. Put yourself under Self-Esteem, Combativeness and Causality, and you can unstring yourself and be calm, courageous and philosophic. You can do it.



Head, Face and Body Building.

(Continued from last month.)

Noses are built. They do not just happen to grow on the face. They belong to certain heads and bodies. Any particular kind of body is the product of a certain shaped mind. A finely formed Grecian nose is never found on the genuine Negro. Neither is a short, vital nose ever found on a man or woman with a genuine mental temperament.

All the bone in the nose comes from the Motive Temperament. All the fat on the nose comes from the Vital Temperament. One cannot get an iota of fat or bone from the Mental Temperament.

Temperament is merely a distinct or one-sided mental formation with its corresponding part of the body. No one can have a Motive Temperament either mentally or physically without the faculties of Destructiveness, Combativeness and Firmness. Think of a Motive Temperament without any motor. It *could not* be and *would not* mote.

Knowing that the bony and muscular parts of the nose are the product of the faculties that build the Motive Temperament and knowing where these are localized in the brain and what shape they give the head when predominant, we have no trouble in forming that part or parts of the head that correspond with the nose we began this head, face and body building with.

This nose shows a good deal of bone in its formation. There is enough bone to make it slightly aquiline or convex in shape. It stands out. It is long. There is not much fatty tissue about it. The tip is not very well developed. This all means that the motor faculties, including the perceptive, are in the lead in the mental constitution; hence the lower forehead will be shaped as shown in the illustration. It will jut out above the base of the nose and under the brows and sink in the middle section of the forehead. Such a man will be a looker rather than a memorizer.

Again, the upper lip will be rather long, straight and not

fleshy. The mouth will be clear cut and the corners of the lips will turn down, giving a rather stern expression. This all comes about because the faculties of will and motor power are dominant in the mind and belong to the nose that we are building all the rest from.

(Continued next month.)

A Science of Mind.

Many, like the editor of *Naturopath*, think that phrenology is merely a science of "brain structure," "skull," etc. It is a science of these, and *vastly* more. It is a science of the entire man—mind *and* body. It deals primarily with causes and secondly with manifestations. It is not only a science of mind, but an *elemental* science of mind—a fundamental and definite science of mind. It is a specific science of all mental phenomena.

The New Thought people are trying to deal with mind *without any clear grasp of the constitution of the mind*. Phrenology deals with the *elements* that constitute mind, without which there is no mind, soul, spirit or body. It deals with these *definitely*. By means of these elements one may understand the nature and manifestations of any and all minds. Minds not only differ in "degree but in *kind*." Never was there a greater mistake than to suppose that all minds are alike in kind. They are neither alike in kind nor alike *throughout* individually. There is just as much difference in mind as there is in mental—some are like pot metal and others like steel. Minds differ just as much in *quality* as bodies do.

Mind without any faculties is unthinkable, not a fact in actual life and self-evidently impossible. We would not give a nickel for all the mind there is, be it subjective, ideal, intuitional, psychic, spiritual or divine, that has no sense, reason, thought, feeling, will, vitality or memory—which would be the *intelligent* condition of mind without any of the faculties that the immortal Gall and his co-laborers discovered.

We gladly let the New Thought people have all the mind that is left when all the mental faculties are taken away, which is just ———.

How Much is Left?

Two from two leaves how many?

Take away from the body all of its parts and how much is left?

Take away from the human mind all of its faculties and how much is left?

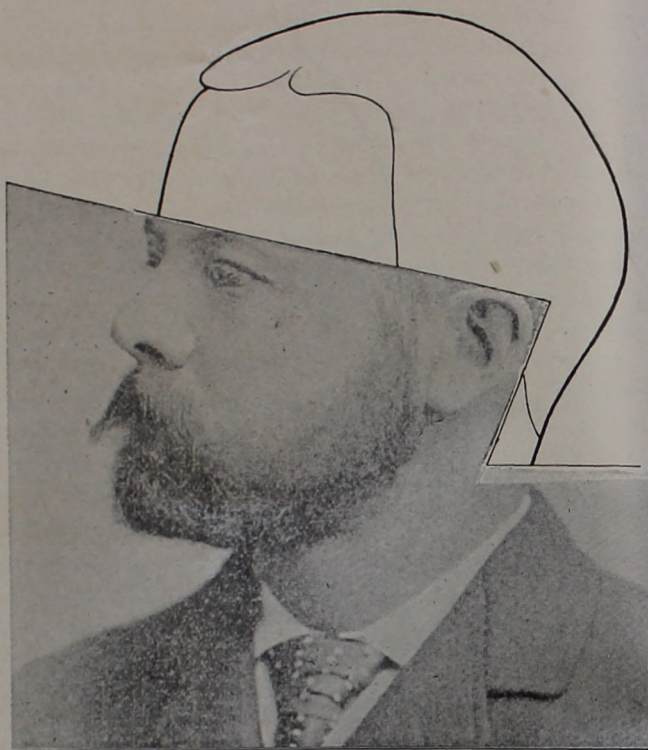
Bodily science is classified knowledge of the parts of the body.

Mental science is classified knowledge of the primitive elements of the mind.

The so-called mental science so current to-day is not science, but mere theory, speculation, assumption.



Senator Lodge, of Massachusetts.



Outline drawn by winner of 1st prize.

A DECIDED SUCCESS.

The efforts made by our readers to put the right shape of head on the face in the January number have been decidedly interesting and quite successful. F. A. Hartsock, Waynesville, Ohio, wins first prize. J. Deiss, 182 Cullison Street, Cleveland, Ohio, wins second prize.

NEW BOOKS.

A GREAT WORK ON PHRENOLOGY.

The Best Since Gall.

We have no hesitancy in saying that Dr. Hollander's "Scientific Phrenology" is the best work for Phrenology since Gall. It is just the book that has long been needed. It will do a great deal toward the general acceptance of the science. Dr. Hollander is the right man in the right place.

We shall do all we can to introduce it in this country. We hope all our readers will help introduce it especially among their skeptical friends in all the professions.

Price \$1.75 prepaid. Chicago Institute of Phrenology, 130 Dearborn Street, Chicago.

The Mind and Its Machinery, by Dr. V. P. English, is one of the best books published for thorough students of mind and body. We advise all our readers to get it who desire to understand the physical side of the mind. Ohio State Publishing Co., 13 Plymouth St. Price \$1.00, Cleveland, Ohio.

The Zodiacal Cards and How to Study Them, by Grace Angela, is the most practical thing we have seen along the astrological line. Those who are interested will find it all that is claimed for it. Published by the author, Inwood-on-the-Hudson, New York City, N. Y.

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We will help you to interpret and understand all of these remarkable people. As much as is valuable will be published in Human Culture.

Get your friends and your societies all to help you.

Does Smoking Help Thinking?

NO; SMOKING DEADENS THOUGHT, DESPITE THE ROARINGS OF SMOKERS TO THE CONTRARY.

We published some days since a letter from Mr. J. J. Eykhovey. Mr. Eykhovey denied indignantly our statement that smoking interferes with thinking, and that men, usually, do not think when they smoke.

Mr. Eykhovey thinks that because smokers often light a cigar when they have thinking to do, smoking must be good for thought.

A very serious mistake. It is true that a man that smokes a great deal lights a cigar when he wants to think. But remember that a victim of whisky takes a drink when *he* wants to think. Does whisky improve thinking? A miserable morphine victim must have this deadly drug before *he* can think. Is morphine good for thought?

We have no quarrel with the habit of smoking, among adults.

Any pleasure, practically harmless, should be applauded, and smoking is practically a harmless pleasure. If it damages health it does so very slowly. And smoking, beyond question, is a help to men that try not to drink. Very often the cigar comes in time to shut off the flow of whisky.

But while we admit that tobacco has played, and still plays, a useful part in the lives of many men, we persist in the statement that smoking very often takes the place of thinking and crowds out thought.

Are you aware of the fact that it is difficult, if not impossible, to think with your chin in the air? Just try to concentrate your mind on some problem, and see if you do not instantly lower your chin and throw your forehead forward.

Throw your head backward with your chin and forehead tilted upward and you will find great difficulty in concentrating your thoughts. If you have never tried the experiment try it now as you read this. Perhaps the head tilted back interferes with a proper supply of blood to the front brain, in which thought is born. However that may be, the man with his chin in the air does not think forcefully; at best he speculates dreamily and vaguely without result.

Does not the smoker tilt back his head as he puffs the smoke upward in rings or shapeless clouds?

The smoker at his ease naturally assumes the non-thinking attitude, showing that he is not going to think, and does not want to think.

Life is short, the time to acquire knowledge and apply it is dreadfully limited. The man that feels that he must give so many hours per day to producing and watching tobacco smoke has a right to do so. But he cannot live as

efficiently as the man that grudges all waste of time and avoids all substitutes for thought.

Could you imagine Napoleon with folded arms, and chin sunk upon his breast, in thought, smoking a big black cigar? Certainly not.

And if *he* couldn't smoke and think at the same time, you couldn't. Because you happen to be the victim of a habit don't be so foolish as to give the habit credit for the work you may do, whether it be the tobacco, the whisky or the morphine habit.

Exercise of the Rational Faculties.

One of the most important things to acquire is a command of the logical faculty in order to discriminate between true and false methods of reasoning. So many deceptive methods are in vogue, that it is necessary to guard against drawing false conclusions. The habit of theorizing in regard to the cause of observed phenomena is a favorite pastime among investigators. While it is hardly necessary to cite instances in point, mention may be made of the discovery of the planet Neptune. This is incorrectly styled an instance where the Copernican theory led to a great discovery. Hence the fallacious deduction is drawn that the Copernican system must be true, because computations founded upon it were crowned with a supposed confirmation. Now it is a fact that the discovery, being founded upon tables of planetary disturbances drawn from observations recorded, could have been made in precisely the same manner under a different system of astronomy. The habit of tracing every conclusion back to its legitimate premise and then inquiring whether this premise be true or false, cannot be too highly commended.—Lucie Page Borden—Flaming Sword.

The Mental Lens of Some Leaders of Thought.

Mary Baker Eddy sees life through Ideality, Spirituality and Acquisitiveness—idealism, faith and dollars.

John Alexander Dowie looks out upon life chiefly through Acquisitiveness, Spirituality and Self-Esteem—wealth, faith, and egotism.

Jane Addams looks at life through Benevolence, Conscientiousness and Causality—charity, justice and reason.

Ella Wheeler Wilcox looks through the optimistic lens of Hope, Spirituality and Tune—cheerfulness, mysticism and rhythm.

John Mitchell looks at things through Benevolence, Conscientiousness and Combativeness—helpfulness, justice and courage.

My "LIFE METHOD"

Is not for those alone who suffer from specific ailments. You may be free from disease, yet may be weak physically. You may lack energy and vigor. You may need more mental strength.

By the Life Method every muscle in the body is exercised—but **not over-exercised**.

In this my system is unlike certain systems of physical culture which over-develop some muscles or which over-tax vital organs, giving only temporary strength or building up one portion of the body at the expense of the rest.

Through following my directions you secure **all-around development, and honest development.**

Any muscle or part that is specially lacking in development or growth—and this I determine from your diagnosis blank—is given particular attention in my personal instructions.



The results from this course are truly remarkable. The chest measurement is increased 2 to 6 inches in from 4 to 6 weeks; shoulder measurement 2 to 6 inches; biceps $\frac{1}{2}$ to $2\frac{1}{2}$ inches.

Fat, flabby abdomens are reduced 3 to 6 inches.

The weight of thin persons is increased from 2 to 50 pounds.

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My physical exercises bring into play certain vital muscles that ordinarily are neglected. I teach you how to gain control of these "involuntary" muscles, and then you can exercise them at will.

The action of this set of inner-working muscles secures more effective work also from certain nerves, arteries and

veins that, through sedentary habits or unnatural living, frequently become more or less dormant and even totally collapsed.

These debilitated or diseased nerves are revitalized and recharged with electrical nerve-energy; and the sluggish flow of blood in the veins and arteries is changed to an active circulation, **MAKING YOU TINGLE AND PULSATE ALL OVER WITH NEW LIFE AND "FIRE."**

By building up the inner self in this manner, you secure results that that are impossible through any other method.

GIVES THE KEY TO HAPPINESS AND SUCCESS

But my instructions do not end with the physical exercises. I have not space for further explanation, but I will say that if you follow my directions you will not only be able to keep yourself free from disease and to become stronger physically, but you will gain mental strength also. Your brain action will be quickened; your eyes become more lustrous, your skin clearer, your gait more elastic; you will secure increased sexual power and experience a sensation of general buoyancy which nothing can take away from you.

I know that to obtain perfect physical and mental health and strength and the greatest degree of vigor and vitality, energy and **LIFE FORCE**, is to secure complete mastery over yourself, to make you a King among men or a Queen among women, and to make you the "happiest person in all the world."

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Hypnotism

and the **Doctors**

(I.)

Animal Magnetism

"HYPNOTISM AND THE DOCTORS" gives a most interesting account of the first appearance of Hypnotism. In the doctrines and practices of Mesmer and his immediate followers, whose theories and processes although differing greatly from those of our modern Hypnotists, belong to the same general category, and must be known if Modern Hypnotism is to be understood; besides which, those theories and processes have a great intrinsic interest. Mr. Richard Harte, as an old student of Hypnotics, is eminently fitted to treat the subject, and he has done so in this volume with great ability, as well as with complete impartiality. In it he gives a clear account of Mesmer's theory of disease, and of his methods for producing the "crises" on which he relied for the wonderful cures which he made.

In the preface of twenty-five pages, the author formulates a very strong indictment of the Faculty. Mr. Harte believes that of all professions, the medical is the most important to mankind, and the thesis which he upholds in this outspoken preface is that, as at present constituted and organized, the Faculty (or doctors corporately and collectively) does not, and cannot, exercise the very important function in the community, which it undoubtedly should exercise, as the guardian of the health of the nation. Not the least interesting feature of this preface is the description at the end of a simple experiment, which anyone can try for himself, and which seems to prove that there exists an actual and real "psychic force," at present unknown to, or ignored by, science, which is capable of affecting material substances by attraction or repulsion, and which is projected from the human organism, and is under the control of the will.

The volume is beautifully printed and bound, and the pages are honest pages—not little islands of print in the middle of oceans of margin.

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